THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be greatly moved. My soul, wait thou only upon God; for my expectation is from him" (Ps. 62: 1, 2, 5).

No. 20, Vol. LXXVI. Thursday, May 14, 1914. Price One Penny.

LIVE AS SAINTS SHOULD.

THE Latter-day Saints are very unpopular, and are generally looked upon by the unthinking world as among the lowest of mankind, as falsifiers and practicers of a religious deception, or as being deluded by their leaders. However uncharitable our opponents and enemies may seem to us, we, with a knowledge of the true gospel, must act as true Christians, manifesting the spirit of forgiveness so noticeable in the example of our crucified Redeemer, when He cried, "Father, forgive them; for they know not what they do" (Luke 23: 34); and again, in His teachings, as, for instance, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5: 44). We are consoled in the thought that unpopularity always has been manifested by the masses towards revealed truth, and men and women should beware of popularity; for with it comes pomp, pride, vainglory and worldly honor, with evil influences which must continually be fought, lest they result in our ruin. Oh, how exalted are the virtues of the meek and lowly Nazarene, who taught meekness and humility as principles for practice by His followers.

Though there are many unfounded charges brought against this Church as a people, it must be admitted that some of its members are not living the gospel as they should, notwithstanding the fact that they must know the eyes of the world are upon them, and that the whole Church is ofttimes misjudged from the indiscreet actions of a few individuals. In view of the injury thus done to the cause of truth by some of its professed adherents, it is the intent of the writer to urge every member of the Church to first

become thoroughly acquainted with its teachings, and then conform their lives to them, that they may be men and women of character, finding their ideal in the life and actions of their Savior, Christ Jesus.

The credentials of "Mormonism" are the characters of those who have been transformed by its power and teachings, and unless the members of the Church exemplify its beneficent effects in their own lives, they will be impotent in influence for good.

"Let talkers talk, stick thou to what is best;
To think of pleasing all is all a jest."

The truth in the verse just quoted lies in the fact that no matter how righteous we try to live, we are criticized, pulled to pieces and scornfully talked about by wicked men—by people whom we can rightly term grumblers or complainers who mutter, whimper and whine over everything in life; but what can harm us if we are true to our God, to ourselves and to the gospel, and do that which we know to be right?

The Latter-day Saints are not as they are thought to be, immoral, corrupt and deceivers; but on the other hand are just the opposite, and they praise God and give thanks to Him that the gospel has again been restored, and that the truth has made them free and pure, and brought them out of the world of sin, and that it teaches them to live good moral lives, to do good to all mankind; indeed, we try to live according to the saying, "Do all the good you can, in all the ways you can, as long as ever you can." Have not "Mormon" elders gone to the various nations for years past preaching the gospel of repentance, and together with the members of the Church tried to do good? The world has not as yet found but rarely any of them doing wrong. Is this not proof that they have exemplified the great transforming power within the Church? They are not sent out to preach unless they are men of character and qualified by those essential virtues which make them humble and sincere servants of God, clothed with His holy priesthood. They willingly, without any worldly remuneration, go forth and proclaim the gospel, bearing their testimony before thousands in the world, and while few receive, many ignore the gospel truths. This is quite like the results obtained during the ministry of the Son of man when the Jews received not His word, so that at last He was led to exclaim, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not! Behold, your house is left unto you desolate." Some day, to those who persist in their sins, and will not come out from the world, but would rather be partakers of the sins of Babylon, similar words will be spoken by God's servants who are now proclaiming His message of life and salvation.

How much better the world would be if it would live the principles that "Mormon" elders are teaching! They are all of an elevating nature and are full of saving power, as God has revealed them to mankind through the prophets. Why do they ignore revelation? Because the revealed truths make plain their sins. Read the words of our Savior, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

How easily seen are the benefits which would follow the eradication of the drink evil and general unhealthfulness among mankind, if all people would only observe one of the higher revealed laws, the Word of Wisdom, thereby discontinuing further contamination of their bodies by refraining from the use of liquor, tobacco, tea and coffee, or any other stimulant or intoxicant that is unnatural, ungodly and impure. What a blessing it would be to the rising generation if the proper example were set by people who are to-day fathers and mothers, who are being impoverished in many ways by their unwise and wicked lives! Those higher laws of the gospel, of which one is the Word of Wisdom, are of the greatest import to the Latter-day Saints, for without living them exaltation in the hereafter is impossible. If we would uplift or elevate mankind, we ourselves must be on higher ground. Every word, every deed, every thought, every feeling, selects, shapes, polishes or fixes a stone in the everlasting monument of character.

"Conduct is the expression of the inner self," and hence it is necessary to conduct oneself so as not to manifest anything but a combination of those high qualities which are the fruits of gospel principles put into practice. Character is that sum of qualities that distinguishes one person from another. During life, while man is continually combining quality after quality to make himself a sturdy character, he is thrown in contact with many temptations; but remember "you can resist any temptation if you resist it at the right time, and the right time is the moment it first presents itself. No evil thing can come into a man's life unless there is something in his nature that invites it or responds to it." If we are going to fulfill the purpose of our creation we cannot trifle with temptation; but should shield ourselves from the tempter's grasp by lives of righteousness. "A pronounced character is seldom approached and never overcome by temptation."

Part of man's duty in becoming great and noble in character is briefly stated by Phillips Brooks, "No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind." By leading lives of usefulness and unselfishness toward mankind, as do the "Mormon" missionaries, men are rewarded by happiness, joy, peace, consolation; and what better life can man lead.

In conclusion, let loyalty to the Church be emphasized, and we

should not forget its teachings that there is nothing great in man but character. By living the gospel principles and being Latter-day Saints in very deed, we will have performed our part well, and will realize the chief aim of life. We will be above the just reproach of enemies, and the power of man will not be able to overthrow us. We shall be willing to be "judged by our fruits," and in the end it will be said, "Well done, thou good and faithful servant; * * * enter thou into the joy of thy Lord."

Accrington. C. LE ROY MADSEN.

A TESTIMONY.

I HAVE longed to speak of the testimony which I have received since joining the Church of Jesus Christ of Latter-day Saints. Previously, I was working for the "Early Morning School," and "Afternoon Class"—also a mission work—and the "Police Court Mission," and so my time was fully occupied at night, when my day's work was done. I was really happy in that work, and tried to live a good life, and set my children a proper example. I read the Bible at night and in the morning to them; yet I knew there was really something lacking. I asked my heavenly Father in faith to guide me aright, and some time after this my brother-in-law said to me, "We have had a missionary at our house, and he was fine. You believe in baptism?" "Why, yes, Fred," I said, "I was baptized in London." "Well, they do, and I will send him around to your house." I waited at my home, and the missionary came, and we got to work. After the first half hour's talk with him, I knew he had the truth; but I waited until he got through. I attended the meetings he held, took my Bible with me, and found that my new acquaintance was speaking and quoting scripture. I started turning the corners of the chapters down; but I had to give it up, as my Bible was getting too big; and I tell you it was a treat that night. I walked home with him; in fact, I did not know I was walking, I felt so rejoiced.

We made appointments for other meetings, and then the other side of the matter came up for attention. I started asking questions at the "Early Morning School," and the teacher did not like it; but I wanted to know, and I told them I had been to a "Mormon" meeting, and Oh! the expressions from those I looked up to for an example. "Mormons" were terrible to them. "I have not joined them yet," I said, "but what the elder told me is in the Bible." Well, I was upset a little, and to my surprise the Monday night newspapers took up the matter, and I tell you there was not a good word said for them. This attack continued all the week, and on Sunday morning I went to school. I used to welcome the class in a good old shake of the hand; but, Oh! the cold shoulder I did get that day, for two only shook hands with me. Then the news

came that the teacher had resigned, and when he was away I or my brother-in-law took the class; but the superintendent said, "Coleman, break it up into different classes this morning." I was almost bursting into a cry, and walked out, and thought of the Savior's words when He said, "Blessed are ye which are persecuted for my sake." Oh! how I did pray after that. Finally, after investigating for three months, I applied for baptism, and, thank God, my wife and son were baptized the same morning. Many, however, who knew me when visiting for different classes, turned against us, crossed to the other side of the road, and would point the finger of scorn at us. My own nearest and dearest relatives all turned against me, and it just seemed as if the Lord was against me, too, for I was truly brought down. I was out of work, and many Sundays I have gone to meeting having had nothing to eat, and have been called upon to speak, and Oh! what a happy feeling when night came and I had attended the three meetings. On Monday morning, I would get up to look for work; finally, the Lord blessed me with it.

Oh! how my own people would scoff at the law of tithing, saying, "Why pay tithes when your children have no boots to their feet?" Yes, brothers and sisters, I do rejoice in the law of tithing; pay it, and the blessings are yours, they have been mine. Now I am happy right in this blessed land, only anxious for the time to come when my dear wife and five children can join me. How happy I was, when I arrived at Salt Lake City, to see Elder Sessions, who met me and put his arm around me, and said he was just as much pleased to see me as if I were really his own brother. I had lots of invitations, and those whom I visited were all happy; all had the same testimony. Finally, I reached Provo, where I was made just as welcome by the elder who brought the glorious gospel news to me; and I find that Le Roy Dixon and his wife live just what they preached to me, and I am proud of them as examples. The "Mormon" people here are good, honest and industrious. I tell you no one gets turned from the door who is asking for help. I have found here some of the finest people in the world that I know, and I do thank God for "Mormonism." It has made me a good husband. It has made me love my wife and children more, it has made a better man of me, and I know without a doubt it is the true Church.

I love old England. I am proud of the people, and my great desire is some day to return on a mission, and try to impart a knowledge of what I know to be true to some one else. Now, brothers and sisters, my concluding words are, "live your religion, no matter what the world may say." Think of the Savior, and think of His promises, and be prayerful. Make your home a dwelling place for the Spirit of our heavenly Father, holding fast to the iron rod, and God will bless you.

Provo, Utah. W. J. COLEMAN.

LITTLE DEEDS OF KINDNESS.

How much more happy our lives could be made if each one paid more attention to the doing of little acts of kindness—of little deeds that perhaps we do not think are of much importance. We can not all do brilliant work for our fellow beings, or make for ourselves a great name, but there are some little things that opportunity presents to us almost daily that we might do, and which, if done, would make a vast difference to some one in distress. Sometimes a smile or just a glance of sympathy may help a friend to bear a burden more easily. We do not realize the effect of a few kind words spoken to an erring brother or sister. It seems so very little to do we hardly think it worth while; but if we could but understand it, just such actions as these help one to go through life with a smiling face, and a smiling face shows that through our trust in God, amidst all our sorrows we can rejoice, and thereby help others, too.

Not long ago a friend and I were walking along the road when she turned quickly to me and said, "That is my ideal of a girl, now what is yours?" I could not find an answer for a minute. The girl she mentioned was a smart, well-tailored girl working in an office, and I did not know her well. Just then, as if in answer to my thoughts, not far from us a little child was toddling along home, when he slipped and fell. At once a poor factory girl quietly detached herself from a group of her companions near by and picking him up, brushed the dirt from him and then set him on his feet—the baby's face all smiles. Her gentle ways we could not help but notice, and turning to my friend I said, "That is my ideal, don't you think it good?" There were tears in her eyes as she turned to me. Yes, the world would be a poor place without such as her, and I wondered how many more have been touched by actions such as these.

Sometimes a friend falls in the strife, and to us the temptation does not seem very great. We are so often then apt to shun him, and look down on him even when he tries to do better. Our faith in Christ's atonement should not allow us to do this; for who knows his innermost feelings and struggles, and perhaps he may be lifted up to shine again for the Master who made him. If we ourselves have suffered, we know how a hand stretched out in sympathy helped us along, and gave us fresh courage to face life anew. We do not want to remind others of past sins; for as God forgives, so must we, and let us show one another the bright future that awaits each one if we live under the protecting care of God, and do His will faithfully and well.

Birmingham. OLIVE WELLS.

IT is very easy to manage our neighbors' business, but our own sometimes bothers us.—JOSH BILLINGS.

TRUE CHRISTIANS.

As a rule "Mormons" are not looked upon by the world as Christians. Rather are they regarded as instruments of evil, and yet the truth is that after all they are true Christians, for they follow Christ and walk in His steps as no other people do upon earth. Was He despised, hated of the world? So are they. Did He come preaching without price or hope of any earthly reward? So do they. Did He teach the people to obey the commands of God rather than the instructions of men? So likewise do the Latter-day Saints—indeed they not only believe upon His name; but they believe in obeying all things whatsoever He has command them, for as the Savior said, "My sheep hear my voice * * * and they follow me."

Glasgow. S. L. NEWTON.

SUPERIOR SOCIAL CONDITIONS IN UTAH.

DR. E. D. SEXTON of London, paid the following splendid tribute to the people of Utah, in an address delivered in the Tabernacle at Salt Lake City.

In opening his address Pastor Sexton expressed delight with Salt Lake City, declaring that there is here a noticeably superior condition socially and otherwise to that found in any other city on this or the European continent. He said in part:

"I trust that we shall be able to forget the disappointment of not being able to listen to Judge Rutherford, and in the interest of Christianity be able to direct our attention to the work of the church of Christ. Before beginning I wish to compliment the people of this city on the superior social conditions existing here. Not elsewhere in America or in England, or on the European continent, is to be found a city with social conditions as clean as they seem to be in this city. There is also noticeable here an air of reverence not found in other places. This is due to the wonderful religious influence exerted here. It is simply remarkable."—*Liahona, The Elders' Journal.*

YOU may search all the history extant of the children of Israel, or that of any people that ever lived on the face of the earth since the days of Enoch, and I very much doubt, taking the people with their traditions, and comparing them with this mixed multitude from the different nations now in the world with our traditions, whether you would find a people from the days of Enoch until now that could favorably compare with this people in their willingness to obey the gospel, and to go all lengths to build up the kingdom of God.—PRESIDENT BRIGHAM YOUNG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 14, 1914.

EDITORIAL.

AN UNSATISFACTORY THEORY.

SOME people who do not accept the plain and rational statements of Joseph Smith respecting the origin of "Mormonism," nevertheless consider the matter of sufficient importance to devote a good deal of their time, and all of their talents, to efforts to show how it was brought forth, according to their views; all the while working in apparent unconsciousness of the fact that the origination of a number of different theories in the case, betrays the uncertainty of their own minds respecting the real value of any of them, unless an exception might be made in favor of the last one proposed, which will, in time, of course, be discarded for something else equally devoid of merit or even sense. The latest may be called the epileptic theory, which, like its predecessors, utterly fails to meet the requirements of the case, notwithstanding the fact that it is regarded by some people of good standing, intellectually, as offering a truly philosophical basis upon which to rest the anti-"Mormon" case against all claims of a divine origin for this work.

The theory would not be worthy of serious consideration, were it not in books of reference dignified with some high-sounding terms which give it an air of respectability with many persons. When, however, it is stripped of such tinsels, and its worthlessness exposed to view, as an alleged PHILOSOPHICAL theory it is found to be less rational than the old, exploded Spaulding story, which gulled the anti-"Mormon" public for so many years; and which is still finding an occasional victim of surpassing credulity among our enemies.

In order that our readers shall have a better understanding of the situation, we shall quote a few statements respecting some of the phenomena that are generally associated with the disease known as epilepsy; and then consider the theory that is founded upon them; or, to be more exact, give the substance of the theory as it is understood by the people in general. Whether this is just as its originator proposed it, we can not say, as an authoritative statement of it is not at hand at present. The enemy in sight is the one to whom our attention is now directed.

Speaking of the phenomena in question, Chambers' Encyc., Art., Epilepsy, says that the patient "falls suddenly to the ground insensible," * * * and "there may be peculiar sensations, such as

flashes of light, * * * perceptions of colour, or strange tastes or sounds, or visions of various forms, peculiar sensations running up the fingers or toes towards the head, or sinking at the heart or at the pit of the stomach; but in milder cases the patient may not fall." The points to be noticed particularly here are that an epileptic may think that (a) he sees flashes of light, (b) hears strange or unusual sounds, (c) has visions of various forms, and (d) may fall to the ground in an insensible condition. Now, Joseph Smith's narration of certain events in his life shows, from his own testimony, that he, too, saw unusual lights, heard strange sounds or voices, had visions, and fell to the ground in an unconscious condition. So far, then, as some of the leading phenomena associated with epilepsy are concerned, and certain experiences through which Joseph Smith passed, the number, within certain limits, is the same, and to the superficial observer they appear to be so in kind; but that they are really identical is denied, and the task before us is to make that fact apparent.

To begin, it appears to a layman, such as we are, that if the phenomena mentioned are competent, philosophically, to account for the claimed appearance of the Father and the Son, and of the angel Moroni in surrounding light to Joseph Smith, and, in a word, that the several visions which he had may be referred rationally to the effects produced by an attack of epilepsy, other instances where people have seen strange personages, or have heard unusual noises, and have had great and glorious visions, ought not to be regarded as actualities, but as hallucinations arising from a diseased condition of the mind or body. For examples of the kind in view, the things which Biblical history records as occurring round about, and on Mount Sinai, on a certain occasion, may be mentioned. In Exod. 19: 16, 18, 19, these words are written: "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake and God answered him by a voice." Moses, we are also told, went up into the mount, and according to Deut. 10: 10, was there for forty days and nights communing with God.

The observant reader has doubtless noticed that some of the phenomena thus described are very similar outwardly to those which we have found are associated with the disease of epilepsy. There were flashes of light, visions of celestial Beings, strange and unusual sounds, and an uncomfortable sinking sensation in the region of the heart and the pit of the stomach; and we may well suppose that peculiar feelings chased each other all over the body,

and doubtless many of those who were seized fell down with all the naturalness that epileptics ordinarily manifest. If we interpret these phenomena in the light of the epileptic theory of the origin of "Mormonism"—Mr. J. Riley, we believe, is the name of the genius whose alleged philosophical product we are considering—the Bible, in the passages quoted, is simply recording the imaginary things seen by Moses and the whole body of the Israelitish people numbering some hundreds of thousands who had a severe attack of epilepsy. Just what caused them all to be seized at the same time, and what peculiar form of the disease it was that made so many of them see the same things as an hallucination, the reader must not stop to enquire. We are now in the precincts of modern science and philosophy, and there is a lot of stuff sometimes connected with it that we must accept with child-like credulity, if at all. Moses had, in some respects, it seems, the supposed fit in a much worse form than any of his people, since, as already observed, it lasted, on one occasion, for more than a month. As one result, however, he "hallucinated" the ten commandments which formed the basis of the Jewish theocracy, and whose influence is manifest in every civilized government of modern times. Then, further, while evidently suffering as an epileptic, if the theory in hand is of any account, he laid the foundations of the Jewish church—or perhaps it were better to say, laid the foundations of the Mosaic dispensation, which was an essential fore-runner of the Christian; and all this seems to be confirmatory of the proposition that Joseph Smith was influenced by the same power that operated upon Moses in the manner just noticed, since he also founded a Church, and, if we may believe him, established a dispensation—the dispensation of the fulness of times—which shall witness the millennial reign of Christ on earth, and the redemption of humanity from the power of Satan for a thousand years. There is so much of a similarity and relationship existing between what Moses and Joseph Smith tell us they saw, and what they did, that one may well be pardoned for concluding that they were moved upon by identical influences, so that if it was epilepsy in one instance, it was the same thing in the other.

Accepting Mr. Riley as an authority in the case, Ezekiel was another gentleman of ancient times who had a very bad attack of epilepsy to handle in his own person. The associated phenomena are rather more strongly marked than in the case of Joseph Smith or Moses, and we notice one in addition to those that are found in the others, namely: the perception of colors. Turning to the first chapter of his book, we find that he had visions (verses 1, 4); that he saw fire or flashes of light (4, 13); that he saw colors (4, 22, 27); that he heard noises and voices (24, 28); that he fell down (28). These phenomena have all been mentioned already as belonging separately or together to the disease of epilepsy. Moreover, Ezekiel must be added to the list of those who saw God (1), and he

confirms what Joseph Smith says respecting celestial beings appearing in light (26, 27), as Moroni did to the visionary man of these latter times. The essential similarity in these phenomena leads again to the conclusion that the power which worked upon these men, though widely separated in point of time, was identical. If one of them was an epileptic, they all were.

Daniel is the next ancient worthy whom we shall notice that had fits, if the epileptic theory has the virtue in it that some people think it has. A diagnosis of his case is as follows: He saw a celestial being (10: 5, 6, 16); he saw flashes of light (6); he perceived colors (6); he heard noises and voices (6, 9); he had visions (8); he got weak-hearted (8); he fell down in an insensible condition (9). The record which he has left us does not state that peculiar feelings were running riot all through his body, but we readily infer that such was the case from what he has told us about his experiences. His case is well marked, and we commend it to the sympathy of our readers.

Coming down in point of time to the first century of our era, we find that Saul of Tarsus, or Paul, the great apostle of Jesus Christ, must take a place among the great names already mentioned. According to the accounts we have of his case, he saw lights (Acts 9: 3); heard voices (4); saw visions (12); fell down (4), and had a spell of trembling and astonishment, or, in other words, got faint at heart, and had a sinking sensation at the pit of the stomach. His case is not quite so well marked as some of the others; yet sufficiently so to be passed as belonging to the class to which we have assigned it.

The Apostle Peter was an epileptic also, according to this theory. He manifested several of the phenomena that have been noticed in other cases. He had visions; he heard voices or noises; he fell in a trance. Specialities in his case are that in his vision he saw a whole menagerie of beasts and creeping things and fowls. That there might be no mistake that the case was one fully developed, he went through the experience three times, with quite brief intermissions apparently.

(TO BE CONTINUED.)

In the body of man one member will not lie to another: the hand will not lie in telling what it toucheth, the tongue will not lie in telling what it tasteth, the eye will not lie in telling what it seeth, but every member is a true witness to another, a true witness to his neighbor. And thus it should be in the body politic of government and society, in the mystical body of the Church and Christianity, that, seeing we are members one with another, every one should speak the truth to his neighbor; and such should be the care of those especially as profess Christianity, as to lose their breath rather than to use their breath in speaking any untruth of another.—SELECTED.

MINUTES OF SCOTTISH CONFERENCE.

THE semi-annual Scottish conference was held on Sunday, May 3rd, 1914, at 30 Abbotsford Place, Glasgow, Scotland. There were in attendance: Elder Thomas W. Brookbank, of the Liverpool office; Elder Aerial G. Eames and wife, and Elder Louis P. Maughan of the Manchester conference; Elders William W. Seare, Gus Dyer and Ralph Bishop, of Leeds conference; Elders Ernest Greenwood and Orson C. Parker, of Sheffield conference; President William J. Stephens and fourteen traveling elders of the Scottish conference.

The morning session commenced at 10:30 by singing, "We thank Thee, O God, for a prophet." Invocation by Elder Morgan P. McKay. The children of the Glasgow branch Sunday school sang, "What shall the harvest be."

President William J. Stephens welcomed all to the conference, and expressed his delight in seeing so many present.

Elder Sidney M. Beckstead said he was happy to be able to attend another Scottish conference. Spoke on the sacredness of the sacrament ordinance, and its significance. Explained how important it is that everyone should be in a proper condition spiritually to partake of it worthily.

The sacramental hymn, "O Lord of hosts," was then sung.

The sacrament was administered by Elders J. Willis Savage and Evan G. Evans, assisted by Elders Charles I. Wilson, Arthur J. Barker, William G. Bruce, Jr., and Allan H. Archibald.

Elder Joseph A. Gagon then spoke on the organization of the Church of Christ, and the necessity of having apostles and prophets. Referred to the apostasy from the gospel as predicted by the Apostle Paul, and of his warning to the saints to "beware of false prophets" which should arise among them. Cited scripture which relates to the subsequent restoration of the gospel, and the setting up of God's kingdom in these latter days.

Elder W. Harold Keysor spoke on the parable of the talents, and the necessity that every one should work out his own salvation. Obedience to the command to "love one's neighbor as himself," is one reason why the "Mormon" elders are in the world doing missionary work.

Elder Virgil B. Anderson spoke on the signs of the second coming of the Messiah, and the necessity of our living pure, clean lives. God has, in times past, sent messengers to warn the world of impending judgments, and He is true to His quality of mercy in these days. Referred to the restoration of the gospel, and related some of the incidents connected with Joseph Smith's visions, and the appearance of the ancient prophets to him and Oliver Cowdery, through whom the keys and ordinances peculiar to earlier dispensations have been brought to earth again.

Singing, "Now let us rejoice." Prayer by Elder A. H. Archibald.

The afternoon session commenced at 2 o'clock by singing, "Awake, ye saints of God." Invocation by Elder Gus Dyer. Singing, "Sing the wondrous story."

Elder Sidney M. Beckstead blessed Lela Blanche McDonald, infant child of Brother and Sister Donald McDonald.

Elder Jay C. Edwards presented the general and local authorities of the Church, all of whom were unanimously sustained. He also read the statistical report for the past six months.

Elder Aerial G. Eames spoke on the necessity of compliance with the ordinances of the gospel as laid down by the Savior. Said the doctrine of baptism is not fully understood by the world. Referred to the preaching of the gospel by Christ to the dead, and of the opportunity all who have not heard the gospel in this world shall have of hearing it in the spirit world. Called attention to the beauty of such a doctrine. Said the teachings of Joseph Smith had been tested and tried by some of the wise men of the world, but none had been able to disprove their truthfulness.

Elder George G. Howarth spoke on the divine calling of the Prophet Joseph Smith, and of the establishment of the authority of God again among men. Said no man should take upon himself this authority, except he that is called of God as was Aaron.

Elder Evan G. Evans related some of his experiences while laboring in Edinburgh, and urged all to be faithful to the end.

Elder Charles I. Wilson spoke in regard to his experiences while laboring in Stirling. Dwelt on the beauties of the gospel as taught by the Latter-day Saints, and the glorious hope we have of meeting our loved ones hereafter, death to the Latter-day Saints being a step in our progress. Spoke on the resurrection, and the different degrees of glory awaiting every person according to his works.

Sisters Mary McCombe, Isabella Park, Isabella Gallacher and Carrie Macdonald sang, "Catch the sunshine."

Elder Ernest Greenwood's topic was the personality of God. He compared the understanding and teachings of the Latter-day Saints respecting this doctrine with that taught by the sectarian world. The gospel we teach is plain, and contains eternal truths.

Elder Arthur J. Barker said we all have a part to perform in spreading the gospel, and urged all to press on and keep faithful to the cause espoused by them. God's people are a blessed people, and those who are righteous have always been protected by Him from His judgments, both in ancient and modern times. He then referred to some of the experiences of the early saints.

President William J. Stephens spoke on the divine calling of the Prophet Joseph Smith, and the restoration of the gospel, saying the Latter-day Saints would not be here had it not been for the divine calling of some man to establish the work founded by Joseph Smith. Said we had not come to destroy the good in other Churches any more than Christ came in His day to "destroy the law and the prophets," but to fulfill prophecy.

Singing, "Ye simple souls who stray." Benediction by Elder William G. Brnce.

At 6:30 the evening session was commenced by singing, "High on the mountain top." Invocation by Elder Ralph Bishop. Singing, "How firm a foundation."

Elder William W. Seare said the gospel of Jesus Christ requires us to live an everyday religion. Read from Christ's sermon on the mount, "Blessed are the poor in spirit: for theirs is the kingdom of heaven"; "Blessed are the peacemakers: for they shall be called the children of God," and then explained the meaning thereof, and nrged all to live lives worthy of emulation.

Sister A. G. Eames, of Preston, Idaho, said she was glad to meet the good people and saints of Scotland, and she felt qnite at home, as she was of Scotch descent.

Elder Morgan P. McKay spoke on the revelations of God to the ancient saints, and said that the fact that revelation was necessary to God's ancient people is evidence that His people nowadays need the same for the continnance of His Church. Said Adam, Enoch, Noah, Moses, Abraham and the other prophets down to and after Christ, received revelation. After the death of Christ and the apostles revelation ceased becanse the people transgressed the laws, changed the ordinances and broke the everlasting covenant, leaving the world in total darkness so far as revelation and the living word of God were concerned. Explained why revelation should continne. Said the people would take no notice of a fourteen-year-old boy who might come forth in the present times with the claims Joseph Smith made, and yet the whole world is in an uproar through the declarations of our modern prophet. Said Satan is fighting with all his might to overthrow the work of Christ, but it will prove triumphant eventually.

A quartette, "See the mighty angel flying," was rendered by Elder William G. Bruce and Brothers F. L. Newton, James McPherson and Donald McDonald.

Elder Jay C. Edwards said we had heard the gospel of Jesns Christ preached in simplicity and power during the conference, and since the doctrines taught belong to the gospel of Christ, what has the world to offer in support of its claims to have the gospel in its fulness, for, "Thongh we, or an angel from heaven, preach any other gospel unto you than that which ye have received, let him be accursed."

Singing, "Praise to the man."

Elder Thomas W. Brookbank said this is a preparatory work for the coming of onr Lord and Savior Jesns Christ. Nothing of any greater importance can be brought to the attention of the world. We come with the authority that the ancient disciples had, who cried, "Thus saith the Lord!" We come with evidences that our message is true. The world can produce no evidence that it is not trne. Our enemies assail our characters; bnt have not succeeded

in proving that our principles and teachings are false. Said we have some grand men and women in the Church, who would sacrifice everything—are sacrificing much—for the gospel's sake. Said half a million men and women altogether tell, or have told, the world, in the fear of God, that these things are from God. He then showed that the exhibition of the original plates of the Book of Mormon could serve no good purpose, and concluded by calling attention to some of the proofs of the authenticity of that work.

Singing, "Ye elders of Israel." Benediction by Elder James W. Savage.

Refreshments were served at the hall after the morning and the afternoon sessions.

On Saturday evening, May 2nd, 1914, a priesthood meeting was held with a full attendance of elders. Reports of their labors for the past six months were given. Conference conditions are favorable. The remarks of the brethren were encouraging, and Elder Thomas W. Brookbank also spoke, giving some good counsel and advice, and bore a strong testimony.

JAY C. EDWARDS, Clerk of Conference.

THE HELPING FINGER.

THE car was not crowded, but the tired little woman who scrambled on at a busy corner found difficulty enough in finding room for both herself and the unwieldy paper parcel she carried, as more active passengers took possession of the empty seats. As she finally wedged herself into a space at the extreme edge, the string, none too securely tied about the parcel, slipped off, and for the next few minutes the stiff fingers were busy trying to retie the knot that seemed so unwillingly to stay in place.

The smile that ran along the seat did not make the task any easier, but just as the string had slipped out of the trembling hands for the third time, a firm, neatly gloved finger was placed on the center of a refractory knot, and in a moment it was securely tied, and a bright-faced girl nodded cheerfully in acknowledgment of the awkward word of thanks, as the owner of the parcel hurriedly left the car to transfer to another line.

"Member of some Helping Hand Society, I see," remarked an acquaintance, as the car slowed up at the next block and the girl made ready to step off.

"No, only a Helping Finger Society, with a membership of one," the girl laughed back as the car moved on. "Some cases don't require the whole hand, and—"

The remaining words were lost, but into more than one heart the little sermon had crept, and more than one resolve was unconsciously made to give, if not the whole, surely, at least, one finger of a helping hand to make the way a little smoother for some fellow traveler.—SELECTED.

FROM THE MISSION FIELD.

Releases and Departures.—Elders Victor E. Gilbert and Axel Nielsen, who have been laboring in the British mission, have been honorably released, and took passage on May 7th, 1914, per s.s. *Cedric*, for New York.

Arrivals.—The following named missionaries for the European mission arrived in Liverpool on May 7th, 1914, per s.s. *Virginian*: J. Hogbart Andersen, Ogden, Utah; Joseph J. Kjar, Salt Lake City, Utah; Andrew Jensen, Cowley, Wyoming; Cornelius O. Petersen, Fielding, Utah; James C. Nielsen, Logan, Utah; George S. Ballif, Rexburg, Idaho; Carlyle Chaffin, Idaho Falls, Idaho.

Baptisms.—A baptismal service was held in the Latter-day Saints' Chapel at Handsworth, Birmingham (Birmingham conference), on Friday, May 8th, 1914. Three persons were added to the fold of Christ.

At Glasgow (Scottish conference), a baptismal service was held on May 6th, 1914, when two souls were added to the Church. Elders Sidney M. Beckstead and W. Harold Keysor officiated.

DIED.

SHAW.—At Sheffield (Sheffield conference), on May 2nd, 1914, Annie Eliza Shaw, wife of Oliver Shaw. Deceased was born February 28th, 1871, and was baptized by Elder William Moss, September 11th, 1904. Sister Shaw always bore a strong testimony to the truth of the gospel, and was a faithful and loving mother.

WEST.—At Blackburn (Liverpool conference), on April 17th, 1914, William West; born March 13th, 1840, at Blackburn, Lancashire. Deceased was baptized February 10th, 1909, by Elder Ralph B. Sperry. He lived and died a faithful Latter-day Saint.

CONTENTS:

Live as Saints Should 305
A Testimony 308
Little Deeds of Kindness ... 310
True Christians 311
Superior Social Conditions in Utah 311
Editorial: An Unsatisfactory Theory 312
Minutes of Scottish Conference 316
The Helping Finger 319
From the Mission Field 320

EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.